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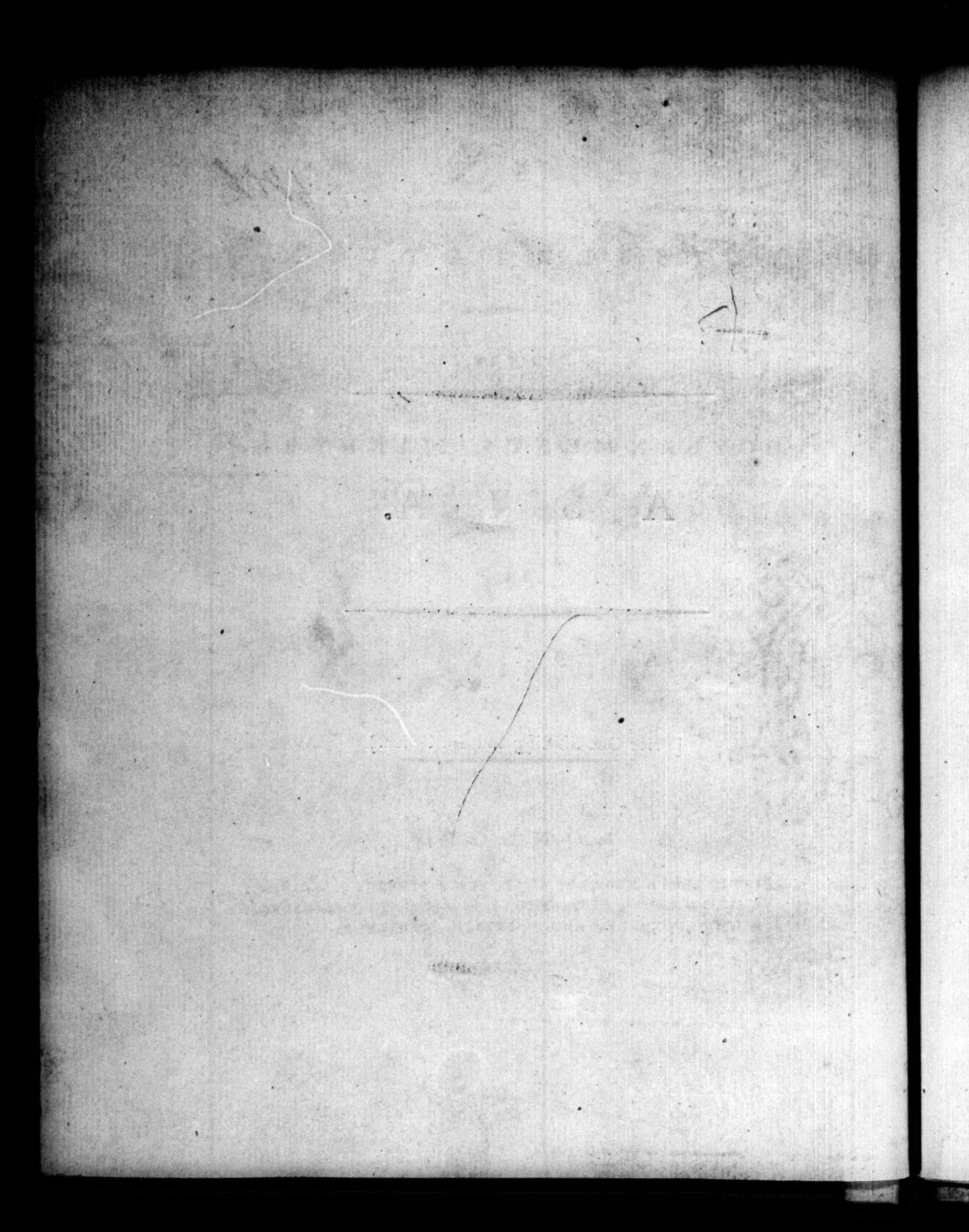

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A DISSERTATION ON THE GOVERNMENTS, MANNERS, AND SPIRIT, OF ASIA.

By
K Logan of Edinburgh

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M.DCC.LXXXVII.

DISSERTATION

ON

GOVERNMENTS, MANNERS, AND SPIRIT,

OF

ASIA.

LONDON:

ADVERTISEMENT.

WHILE the affairs of India occupy the public attention, and engage the inveſtigation of Parliament, I take the liberty to publiſh the following Diſſertation on the Oriental governments, which formed one of the LECTURES ON HISTORY, *delivered by Mr.* LOGAN *at Edinburgh in the year* 1780. *The high approbation which they met with, from a learned and reſpectable audience, prompted me to take them down in ſhort hand; and from my experience in that mode of writing, I can venture to affirm, that the preſent copy of his Lecture on Aſia is neither imperfect nor inaccurate. At the ſame time, I reckon myſelf bound to make an apology to the Author for publiſhing his compoſitions without his knowledge or conſent, though ſimi-*

lar

lar freedoms have been taken. Should it prompt him to put the laſt hand to his Lectures, and give them to the public, I ſhall be induced to think, that I have performed a valuable ſervice to the literary world.

W. C.

ASIA.

A S I A.

A DISSERTATION ON THE GOVERNMENTS, MANNERS, AND SPIRIT OF ASIA.

ASIA is the country of the world which boaſts of the moſt remote antiquity. Here, according to the ſacred records, the parents of mankind went from the garden of Eden, to people the earth. Here, according to univerſal hiſtory, the human ſpecies firſt united in civiliſed ſociety, and eſtabliſhed a regular form of government. Laws and policy were inſtituted, agriculture and manufactures were carried on, arts and ſciences were cultivated, in the earlieſt ages of the world. Covered with great cities, and trodden by numerous nations, Aſia was the ſeat of empire, of arts and of luxury, while Europe was one foreſt, under whoſe ſhadow, a few tribes of wandering ſavages ate acorns, or followed wild beaſts at the chace.

The face of Europe is evidently modern. Phyſical

revolutions are marked in its figure, and recorded in its hiſtory. The univerſal traces and tradition of conflagrations and deluges; the lava of volcanos which covers the bottom of mountains; the ſurrounding iſlands evidently torn from the neighbouring ſhores; the gulphs and arms of the ocean, penetrating through the earth; the beds of ſea ſhells, and marine productions, ſcattered all over the continent; are the proofs and remains of ſome dreadful diſaſter, that has been fatal to this diviſion of the world.

Accordingly, the inhabitants of Europe appear as a new people. We can trace the progreſs of population, empire, arts, ſciences, and improvements, following the courſe of the ſun, and ſpreading themſelves weſt over our hemiſphere. The civiliſation of Rome and even of Greece is but of a recent date, and the hiſtory of the European nations reaches to no diſtant period. But Aſia aſcends to a high antiquity; the Aſiatic nations loſe themſelves in the abyſs of ages; the empires of Aſſyria, Babylon, Perſia, China, and Indoſtan, refer their duration to an æra ſo remote, and extend their annals over ſuch vaſt ſpaces of time, as aſtoniſhes the imagination, and tranſcends our idea of numbers.

The phyſical ſituation of Aſia favours the belief of its high antiquity. Superior in magnitude to Europe or Africa, it exceeds them alſo in elevation. Eaſtern

Tartary rising like one vaſt mountain, or convex elevation on the ſide of the globe, forms the higheſt ground in the ancient continent; and from its declivities many rivers and mighty ſtreams deſcend in oppoſite directions to the cardinal points of the world. Surrounded by a chain of mountains which run from the weſtern extremity of Natolia, and from the borders of the Black Sea, to the ocean which waſhes the coaſt of China and Tartary on the eaſt, the centre of Aſia, ſupported on this ſolid baſis, aſcends to an extraordinary elevation. In the interior of this immenſe territory, the earth burning under the beams of the ſun, reſembles the aſhes of a furnace, and is the ſport of winds. Mines of metal are level with the ſurface. No marbles, nor petrified ſhells, nor beds of foſſils, are found here. No remains of inundations, nor marks of the ſea having ever covered the land. The evidence of the barometer concurs to demonſtrate the altitude of this part of the globe.

An air of antiquity, ſtability, duration, is imprinted on theſe elevated regions. The form of Aſia, like its manners and cuſtoms, appears immutable. No phenomena mark, no hiſtory records thoſe violent convulſions of nature, which, on the other ſides of this planet, have parted the globe into fragments, and, ſweeping away the works and memorials of mankind, have made a revolution in time, and a ruin of the world.

Reſerving the conſideration of its high antiquity to another occaſion, a more important object preſents itſelf to view—the form of government, the laws, the character, manners, and ſpirit of the people.

One form of government hath prevailed in Aſia from the earlieſt records of hiſtory to the preſent time. A deſpot, under the name of the Great King, or King of Kings, poſſeſſed ſupreme and unlimited power. His will is the law. The legiſlative, judicative, and executive powers are veſted in his perſon: he is the active principle which exiſts in the centre of the machine, and gives life and motion to all its parts: power and authority are delegated from him: the viceroys and governors of provinces are of his nomination: judges who adminiſter juſtice are of his appointment. His miniſter is the ſlave of his caprice or his pleaſures. There is no check to a power which is not only arbitrary but *abſolute*.

The principle of deſpotic governments is fear. The power of the father over his children in early times, has ſtill continued in the Eaſt. Accordingly education inſpires terror, and ſuppreſſes every ſentiment of ambition. A perpetual military power ſurrounding the palace; the baton, the whip, and the bowſtring, the great engines of command; ſummary and dreadful puniſhments; the frequent ſhedding of blood, contribute

to

to increaſe this fear and abaſement. A ſaying of Ruſtan, miniſter to a monarch of Aſia, gives a ſtriking picture of arbitrary power, "That he never left the preſence of the deſpot, but he was ready to feel with his hand whether his head was left on his ſhoulders."

To raiſe the ideas of their authority, and draw greater reverence from the people, the ſovereigns of Aſia retire from public view. Shut up in the palace, inacceſſible, inviſible, they aſſume the rank, the title, and the honours of the Divinity. Worſhip as well as obedience is paid to the Lord of the Eaſt. Immediate acceſs to his perſon is prohibited. The courtiers proſtrate themſelves before him and fall on the duſt at his feet. No perſon is permitted to look in his face or to ſmile in his preſence. Xenophon informs us, that Cyrus the younger put two Perſians to death, becauſe they preſumed to pull their hands out of their ſleeves in his ſight. From this idea of his divinity, the will of the deſpot is held immutable, and his edicts cannot be revoked. When an eaſtern monarch had paſſed a decree, allowing the enemies of the Jews to exterminate that people, he had no other method of aboliſhing that law, but by paſſing another decree, authorizing the Jews to maſſacre their enemies.

A people prepared by nature for ſervitude ſubmit quietly to the yoke. Sovereign and ſlave compoſe the

only diſtinction of ranks in the Eaſt. An hereditary race of nobles ariſing as a barrier between prince and people has always been unknown *. The inferior ranks, born and bred in ſlavery, have no idea of another condition. Public ſpirit, liberty, independence, the rights of mankind, are names that have never been pronounced in the regions of Aſia. A profound ſilence in affairs of government is obſerved over all. The *eyes* and *ears* of the King, as his officers are called, run over the earth, and the people preſume not to curſe him even in their heart, "leſt a bird in the air ſhould carry the voice, and that which hath wings ſhould tell the matter." From fear and habit, not loyalty and affection, this paſſive obedience flows. The diſtance and inviſibility affected by the ſovereigns of Aſia, procure reverence for the royal dignity, not reſpect to the royal perſon. The attention of the ſubjects is fixed to the throne, not to the king. Monarchs may be dethroned or murdered one after another, they are ſenſible of no difference. They are ſtill governed by a power which is inviſible. Without a ſenſe of loyalty or liberty, without national ſpirit or even national feeling, a people created ſlaves, bend to every yoke, and paſs from hand

* The author did not mean to deny that there were noble families in the Eaſt, but that their privileges and importance were very different from thoſe of Europe.

to hand, with as little reluctance or murmuring as the cattle of the field. A revolution in government, an event which in Europe ſhakes a kingdom to its centre, is no more in Aſia than the change of a name. An hiſtorian of Indoſtan ſtrongly marks this ſpirit of the Eaſt. "A peaſant, at the end of many months, is informed of a revolution at Delhi. He ſtops not his oxen nor converts the ploughſhare into a ſword. He whiſtles unconcerned along his field, and enquires not perhaps the name of the new prince." What is it to a ſlave, how often he changes his maſter?

In ſuch a government, the human race appear a depreſſed and degraded ſpecies. The natural rights of men are never recognized; the ſupreme authority of the laws never eſtabliſhed; the nod of the monarch diſpoſes of fortune and life; human blood flows on the pavement of the palace, and ſends no cry to the heavens; the word mankind is without a meaning: the power of the prince is every thing, the rights of the people nothing.

Such is the deſcription of the Oriental empires, given us by the ancient hiſtorians of Greece. And were the portrait only taken from them, we might naturally expect ſome exaggeration of features, from a people who had imbibed to an enthuſiaſtic degree the love of liberty and an averſion to tyrants. But the accounts tranſ-

mitted to us by the hiſtorians of the Eaſt themſelves, and the preſent ſtate of the empires in Aſia, ſufficiently ſhew, that the colouring is from nature, and the picture a juſt repreſentation of the original. There are compenſations however in every condition of men. Deſpotic government is not ſo dreadful in its nature, nor fatal in its effects, as men born in a free country are apt to imagine. The ferocity of a northern deſpot, if not mitigated by the contagion of monarchical manners, would make the yoke of ſervitude grievous and galling. But in ſouthern climates, the ſame gentleneſs which inclines the people to obey, diſpoſes the monarch, except when the throne is ſhaken, to moderation and lenity in command. His deciſions, though ſummary, are generally impartial; as he has nothing to fear from his enemies, and nothing to hope from his friends. His own intereſt coincides with the happineſs of his people. Eſtabliſhed cuſtoms ſupply the place of written regulations: though no code of laws guards the rights of the ſubjects, the great law of nature, the feelings of mankind with regard to right and wrong, check the career of depotiſm, and ſay to the ſovereign, "Hitherto ſhalt thou go but no farther." Wanton acts of injuſtice or cruelty deſtroy that opinion, which, in every form of government, is the great ſupport of authority; and the ſword which is frequently dyed in innocent

 blood,

blood, is drawn againſt the great community of the world, and returns with vengeance againſt the hand by which it is wielded.

The ſame form of government appears in every department of the ſtate. Power is communicated entire to the perſon with whom it is entruſted. The vizier, the viceroy, the governor, the magiſtrate, are veſted with deſpotic power, and exerciſe an uncontrolled authority. The idea of paſſive obedience prevails over all the realm; the political machine, however diverſified, is moved in all its parts by arbitrary ſway.

Private life proceeds on the ſame maxims with public government; deſpotic power and domeſtic ſlavery always walk hand in hand. The father of a family is a deſpot; and a huſband is the maſter of ſlaves. The Lord of the Eaſt has power of life and death over his houſehold. If the cry of death is heard from the 'haram at night, or a murdered corpſe is expoſed in the ſtreet, no inquiſition is made for human blood; the laws give no redreſs; no appeal to juſtice iſſues from the haram. The ſeraglio and the empire are alike under the dominion of fear; tyranny pervades every vein of the ſtate; and ſlavery becomes blended with human nature. This univerſal prevalence has rendered deſpotiſm ſo familiar to the ſubjects, that they cannot even conceive the idea of another form of government.

A mo-

A monarch without glory, the great without ambition, a people without ſpirit, compoſe the empires of the Eaſt. The manly exertions being checked, and the objects of diſtinction withdrawn, pomp, pleaſure, luxury, effeminacy, become the univerſal purſuit. The influence of the climate favours the indulgence of theſe deſires; and a ſenſe of their precarious ſituation urges to enjoy the preſent moment. Hence voluptuouſneſs is the paſſion of Aſia. The garden and the haram become the favourite ſcenes; and form their idea of a future paradiſe. Honour conſiſts in what men are moſt ſolicitous to ſecure. Without the chaſtity of his wives, the Aſiatic cannot live: accordingly the point of honour has always been placed here. Hence the ſeraglio and the haram; the ſeparate apartments to ſhut up the Fair from public intercourſe; and the cruel invention of eunuchs to guard the honour of women. Such has always been the ſtate of the Eaſt. Life riſes no higher than animal enjoyment, and ſenſual pleaſure is looked upon as ſupreme felicity. One emperor of Aſia propoſing a reward to him who ſhould invent a new pleaſure; another ſending an embaſſy to Europe, to procure incentives to voluptuouſneſs; are no more out of the line of character, than it would be for a monarch of Europe to equip a fleet on a voyage of commerce and diſcovery.

The arts of Aſia partake the ſpirit of deſpotiſm. An unwieldy

unwieldy and incumbered magnificence prevails in every thing. Greatneſs without beauty; ornament without art; luxury without refinement; genius without taſte, characteriſe the ſpirit of the Eaſt. Their buildings aſtoniſh by their grandeur, but pleaſe not by their ſymmetry and order; in painting, they diſplay a glitter of glowing colours without ſoftening or ſhade; in poetry, they preſent the gigantic inſtead of the natural, and the extravagant for the ſublime. A profuſion of gold and jewels in their dreſs and furniture, diſplay in a more ſtriking manner their want of elegant forms. The manufactures of luxury have been carried on among them from the moſt remote antiquity, but they derive their chief value from the materials of which they are compoſed. Veſts of immenſe expence; vaſes of gold for common uſe; coverings of a table valued at millions; theſe they ſhew to the amazed ſpectator. But who ever heard of elegance or grace diſplayed in their productions; who ever admired their pictures or their ſtatues?

Aſia hath been the ſeat of revolutions both in ancient and in modern times. At thirteen different periods it hath been overrun and ſubdued by the nations of the Weſt or of the North. Covered with the remains of antiquity and the ruins of empire, it preſents a diverſified table of hiſtory. Still, however, amidſt all its changes, the predominant features have been the ſame. The

conquerors aſſume at once the manners of the conquered people, and a revolution effects only a change in the reigning family. The wild Scythian was at once civiliſed, and a wandering horde adopted the manners of a refined nation. Even the Grecian virtue gave way to the luxury and voluptuouſneſs of the Eaſt. The diſciple of Ariſtotle relinquiſhed his philoſophy; the hero of Greece grew an Aſiatic; and the ſon of Jove became the ſucceſſor of Sardanapalus.

Whatever period of time we contemplate, the oriental empires preſent us with the ſame appearance; the modern hiſtory is a repetition of the ancient; and from age to age *Immutability* appears the characteriſtic of Aſia. As this appearance is uniform, the cauſes cannot be accidental, but fixed and permanent.

We may obſerve, that men ſooneſt unite in civiliſed ſociety, and form regular governments in the fineſt and moſt fertile climates. The fruits of the earth, with difficulty tranſported to the barren regions of the North, are natives of the warmer countries, and nature produces them in ſuch profuſion, as favours the multiplication of the human ſpecies. Man is formed to be an inhabitant of the earth. Attachment to the ſoil, *amor patriæ*, is as original and native as any paſſion of his frame. A favourable ſituation invites to ſettlement; and turns a wandering tribe into a fixed community. Nothing but

neceſſity;

neceſſity; the bleakneſs of the climate, the barrenneſs of the earth, and want of the means of ſubſiſtence, compel mankind to ſubmit to the wandering ſtate, and roam from diſtrict to diſtrict. In every fertile region of the earth we find cities and nations. When a tribe of hunters aſſert their right to the territory which they occupy, by the ſword;—when the Scythians replied to the Perſian king, that "they would ſtand in defence of their native ſoil when they came to the graves of their anceſtors;"—when a rude American tribe, urged to forſake their territory, anſwered, "We were born in this ſoil; here our fathers reſt in the tomb; can we call to the bones of our fathers, and bid them ariſe and follow us into a foreign land?"—they manifeſtly prove, that a diſpoſition to ſettle, and the love of country, are among the original paſſions of human nature. The inhabitants of the Deſert Arabia roam from region to region in tents; in Arabia the Bleſt they live in cities. Whenever the wandering Tartars make a conqueſt, they immediately ſettle in the country they have ſubdued. Population and government held the ſame courſe in the New World as in the Old: while Chili and North America were perambulated by hunting tribes, who lived in a ſtate of wildneſs and freedom, the richer and more fertile regions of Mexico and Peru were poſſeſſed by civiliſed nations.

As our ſpecies firſt ſettled in ſociety in the happy regions of Aſia, natural and neceſſary cauſes determine the form of government in which they have arranged themſelves from age to age.

The phyſical form of Aſia prepares it for deſpotiſm. Vaſt extended plains mark out the region of empires. The natural boundaries that divide a continent into ſeparate portions, and fix the abode of neighbouring nations, are not found in this part of the world. The ridges of mountains, and arms of the ſea, part it into larger and more extenſive diviſions. Under the influence of the ſouthern ſun, the ſnow ſeldom covers the mountains. The ſprings frequently run dry; and even the rivers loſe themſelves in the ſand or evaporate in the length of their courſe without reaching the ocean. Europe is divided by natural barriers into nations of moderate extent; a bond of union is eaſily formed; the principle of political life can pervade the whole ſociety, and the nation communicate its ſpirit to all its members. But among the inhabitants of an extenſive region, a bond of political aſſociation becomes almoſt impoſſible. Scattered and disjoined multitudes can never avail themſelves of their own ſtrength. The mountains of Europe are the barriers of liberty; the plains of Aſia form the ſeat of deſpotiſm.

The extreme fertility of this continent is no leſs favourable

vourable to deſpotic government. The riches of nature are poured with a profuſe hand on the regions viſited by the riſing ſun. As in the extent of territory, ſo in the ſerenity of its air, the fertility of its ſoil, and the abundance of its fruits, Aſia exceeds the other quarters of the world. The care of nature has anticipated and prevented the induſtry of man. There is little occaſion to fence againſt the inclemency of the ſeaſons, where the rigour of winter is in a great meaſure unknown. The moſt powerful motives to labour are withdrawn, where vegetation is the effect of the climate, and the earth almoſt ſpontaneouſly produces her fruits. The moſt fortunate countries are not the moſt favourable to the human genius. The active nature of man requires difficulties to ſurmount, and obſtacles to overcome. Neceſſity, by rouſing induſtry, is the parent of invention and arts. The luxuriancy of the climate checks exertion; and the great facility of ſubſiſtence invites to indolence and ſloth. The ſame ſun alſo, which produces the fruits of the earth in vaſt abundance, enervates the people. The languor occaſioned by a hot climate indiſpoſes for action and inclines to eaſe. A ſtrong ſenſibility to pleaſure, and deſire of enjoyment, in a region where nature ſupplying not only the neceſſaries but alſo the delicacies of life, preſents the materials of every ſpecies of luxury, and furniſhes the objects of

every

every ſenſual gratification, contributes ſtill farther to debilitate the human frame. Locked up in indolence, or emaſculated by pleaſure, the mind forgets its functions, and loſes its ſpring; the body and the ſoul become equally relaxed and void of vigour; a faintneſs ſpreads over all the faculties; curioſity never awakes them to the love of arts that are ingenious and liberal; ſentiment never determines them to purſuits that are honourable and manly; liberty never fires them to enterprizes which ſhine abroad to nations and to ages: man becomes a paſſive machine; indolence conſtitutes happineſs; repoſe becomes enjoyment; not one free ſpirit has ever ariſen in the regions of Aſia; no puniſhment is ſo ſevere as energy of mind; ſlavery is more ſupportable to a ſlave, than the vigour of ſoul which is requiſite to break the yoke of tyrants, and vindicate freedom.

The form of government, in every country, ariſes from the ſpirit and manners of the people. The cauſes which we have mentioned, concur to form the ſpirit of the Eaſt. Every period of their exiſtence reſembles the decline of nations, which eſtabliſhes deſpotiſm.

To theſe we may add, that the religion of Aſia has always been the great ſupport of abſolute government. In our inquiry into the ſavage ſtate, we inveſtigated the natural forms of government, which are antecedent

to

to poſitive inſtitutions; and traced the cauſes which give ſome men in ſociety the aſcendant over others. Theſe we referred to age, eloquence, valour, and religion. Where age gives the title to govern, an ariſtocracy will take place; eloquence is the great engine of command in republics; valour gives the form to monarchies; religion eſtabliſhes deſpotiſm.

In Aſia, the altar has always been joined to the throne, and a kind of theocracy has taken place. A government founded on religion is always deſpotic; the legiſlator is regarded as the meſſenger of Heaven; and he attains dominion over the mind, the moſt effectual engine of ſlavery that has ever been contrived.

All the American tribes, however rude, have a tutelary god, who, they believe, directs all their movements and watches over their welfare. And it ſoon occurred to politicians, that intercourſe with this Deity, would ſecure dominion over the human ſpecies. Hence they pretended to ſpeak in his name, to deliver his oracles, to be his offspring, and inveſted with his power. An ignorant multitude wondered and believed. The deſpotic governments eſtabliſhed in the new world, were all of them founded on this principle.

Among the Natches, ſituated on the banks of the Miſſiſipi, and in the neighbourhood of nations in the wild freedom of nature, a perfect deſpotiſm had taken place,

becauſe their government was founded on ſuperſtition. Their great chief, who poſſeſſed ſupreme authority, was reputed a being of a ſuperior nature, and a brother of the Sun, the ſole object of their worſhip. They approached him with religious veneration, and honoured him as the repreſentative of the Deity. His will was a law, to which all ſubmitted with implicit obedience. The lives of his ſubjects were ſo abſolutely at his diſpoſal, that if any one had incurred his diſpleaſure, he came with profound humility, and offered him his head.

The inhabitants of Bogotra, now a province of the new kingdom of Granada, the moſt numerous nation in the New World, next to the Mexicans and Peruvians, were governed in a ſimilar manner. The monarch never appeared in public without a numerous retinue; he was carried in a ſort of palanquin, with much pomp; and harbingers went before him to ſweep the road and ſtrew it with flowers. He was ſo much an object of veneration to his ſubjects, that none of them preſumed to look him directly in the face, or ever approached him but with an averted countenance. This government, a ſpecies of oriental rule, was fixed upon the ſame foundation. Reſpect for the monarch was inſpired by ſuperſtition. The heir apparent of the kingdom was educated in the innermoſt receſſes of the principal temple, under ſuch auſtere diſcipline,

and

and with ſuch peculiar rites, as tended to fill his ſubjects with high ſentiments concerning the ſanctity of his character and his alliance to the Divinity.

The empire of Peru preſents us with a ſimilar appearance. Manco Capac, and his conſort Mama Ocollo, taking advantage of the propenſity of the Peruvians to ſuperſtition, and particularly of their veneration for the Sun, pretended to be children of that glorious luminary, and to deliver their inſtructions in his name and authority. Accordingly the whole ſyſtem of civil policy was founded on religion. The Inca appeared as the favourite and the friend of Heaven; his precepts were received not merely as the injunctions of a ſuperior, but as the mandates of the Deity. His race was held to be ſacred; and to preſerve it from pollution, by a mixture of inferior blood, the ſons of Manco Capac married their own ſiſters. Theſe children of the Sun were deemed to be under the protection of the Deity from whom they iſſued; and by him every order of the reigning Inca was ſuppoſed to be dictated.

In Mexico, when it was diſcovered, the prieſthood was a ſeparate function, and religion a regular ſyſtem. Yet, that the government held originally of the theocracy, appears from the oath which the emperors took at their coronation, "that under their reign the ſhowers ſhould fall from the clouds at a convenient ſeaſon; that

the rivers ſhould not cauſe inundations; that the fields ſhould not ſuffer by drought; nor the people periſh by the malignant influence of an infected ſky."

In the warmer climates of the Old World, as well as in thoſe of the New, the theocratic government hath taken place. Brimha, the legiſlator of the Hindoos or Gentoos, both in politics and religion, was inveſted with the honours of divinity. The monarchs of Perſia were the objects of worſhip; and the Magi were choſen to fill the vacant throne. Oſiris and Bacchus, the conquerors of India, were reputed Divinities. Alexander the Great, whoſe policy was equal to his ambition, in imitation of the Oriental monarchs, when he meditated the conqueſt of the Eaſtern world, aſſumed a divine original, and was recognized as the ſon of Jove. Mohammed, in modern times, erected the throne upon the altar; and the Califfs, his ſucceſſors, united the regal and pontifical office. Even the Xeriffs and Imans in Arabia, perform the functions of king and prieſt. The Grand Lama of Tartary, is a god as well as a king, and exhibits the moſt perfect remains of that theocracy which has been eſtabliſhed over all the Eaſt.

But a government founded on religion, neceſſarily eſtabliſhes the moſt abſolute and unlimited authority. Whenever the decrees of the prince are conſidered as the commands of the Divinity, it is not

only rebellion but impiety to oppoſe his will. Submiſſion becomes a duty of religion, and diſobedience is reckoned an inſult to the Deity. The ſubject not only obeys, but trembles. The imagination ſtartles at terrors which are unknown; and power which is inviſible is deemed omnipotent. Thus, the deſpotiſm of the Eaſt is founded on a ſolid baſis, and ſupported by "that machine, whoſe center of motion being in heaven, moves the earth at pleaſure."

When we have advanced to the æra of authentic hiſtory, the invaſion of Greece by Darius, we will mark the riſe, the progreſs, and the revolutions of the Oriental empires, previous to that period. After the fall of the Roman power, the annals of the Eaſt become the moſt important part of univerſal hiſtory.

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only rebellion but impiety to oppose his will. Submission becomes a duty of religion, and disobedience is reckoned an insult to the Deity. The subject not only obeys, but trembles. The imagination stories at terrors which are unknown; and power which is invisible is deemed omnipotent. Thus, the despotism of the East is founded on a solid basis, and supported by "that machine, whose center of motion being in heaven, moves the earth at pleasure."

When we have advanced to the era of authentic history, the invasion of Greece by Darius, we will mark the rise, the progress, and the revolutions of the Oriental empires, previous to that period. After the fall of the Roman power, the annals of the East become the most important part of universal history.

FINIS